THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—Paul.

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ETERNITY OF MATTER.

"The elements are eternal, and spirit and element inseparably connected receiveth a fulness of joy."—Joseph Smith.

That which is believed in without sufficient evidence is believed in blindly, and may be false. Abstract faith is belief in testimony; but if the testimony be false, the ground work of the belief is erroneous, and a faith based on such testimony is a false faith; or, if the testimony be misunderstood, the faith founded upon such misunderstanding must be a misconception.

The belief of professing Christians is that this earth was created out of *nothing*; therefore, that the elements of which it is composed had a beginning. The quotation which heads this article gives that idea a flat contradiction, and this quotation all Latter-day Saints firmly believe. Here, then, are two faiths directly and diametrically opposed to each other. Each, of course, rests on testimony; and either both testimonies cannot be true, or one of them is misunderstood.

Let us examine the testimony upon which each belief is based, that we may discover the amount of credence it is justly entitled to.

Neither reason nor science affords any ground work for the theory that the elements had a beginning. There is no standing-point from which to pursue a course of deductive reasoning in support of it. Nature, in all her various manifestations, affords no analogy for it, as no organization with which science or observation has made us acquainted can, by any process of reasoning, be proved to have been formed from nothing; while science gives us every reason to believe that the elements are indestructible; which, if true, proves that they always did exist, by the axiom that "that which has no end can have had no beginning."

The only testimony, then, upon which the theory is based is revelation, and the particular revelations which are quoted are the following texts taken from the Bible:—"In the beginning God CREATED the heavens and the earth." (Genesis xix. 1.) "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. xi. 3.)

In the former text, the word "create" is the building ground, it being understood to mean, "make or produce out of nothing." But that this is an erroneous interpretation is evident from the fact of the same authority giving it the plain and indisputable meaning, to organize out of existing element or matter, in the following words:—"So God CREATED man, male and female created he them." (Gen. i. 27.) Both male and female being organized of existing material. The latter term affirms nothing but that the words

were framed," and that the elements of which they are "made" are not distinguishable to the eye, or do not "appear." In fact, the phrase, "were not made from things which do appear," is negative testimony that they were made from things which do *not* appear. Again, in Colossians i. 16, we find—"For by him were all things created that are in heaven and that are in earth, visible and invisible." But that this has reference to the organizing of material, and not the calling of element into existence, is evident from the context, "whether they be thrones, or dominions, or principalities, or powers."

The error arises from the misunderstanding of "create." Thus we have found that no evidence exists, either in reason, science, or revelation, to support the theory that the elements had a beginning; but rather that the testimony of revelation is misunderstood. We will, therefore, adduce a few reasons, based upon observation and known facts, corroborative of the quotation we commenced with.

One thing that forcibly strikes the attention of the student of nature is the mutability or changeableness of all organized matter with which we are acquainted. Change seems stamped upon every member of the mineral, vegetable, and animal kingdoms. Linnæus has said that "stones *grow*;" and he might have said that stones *decay*, the latter fact being as observable as the former; for though ages may elapse before decay is perceptible, yet the massive granite itself will yield to the attacks of time. The clay-formed mountain adobie, though plastic in the maker's hands, gradually becomes hard as the earth-formed stone; and the principle of mutability is clearly perceptible in its gradual progress to perfection and its gradual decay.

The lofty oak and the tiny plant, the mammoth and the animalcule, and man the reasoning and noble, all feel the effects of change—all are alike subject to mutability.

Another fact, in conjunction with this, that arrests the attention of the chemical student, is the impossibility of annihilating any atom of existing material. He may reduce, produce, organize, and change as much as he pleases; but the existing particles of matter are neither increased nor reduced in quantity by the varied changes through which they may pass. In plain language, we cannot increase the actual quantity of any existing element, nor reduce it by annihilating any one particle of it.

While avoiding technicalities as much as possible, we will endeavour to give a few plain illustrations of this. Water, composed of two elements or gases, (hydrogen and oxygen,) when heated to a certain degree (212) by the process of vaporization, produces steam; but as the condensed condition of water changes to the elasticity of steam, the expansion of its constituent elements consequent upon that change causes it to seek for a corresponding increase of space,—steam occupying 1,696 times as much space as an equal weight of water. The quality of the organization is changed, for condensed and visible water has become changed into expanded and *invisible* steam,—the "white cloudy-looking matter usually called steam [but which is really vapour,] being moisture produced by the condensation of steam" (see Reid's Rud. of Chem.); *but the actual quantity of element it is composed of remains the same.*

Light a candle, and watch it as it burns. To the eye it seems to lose its existence as it disappears from the sight; while the fact is, it only loses its identity in its organization being destroyed, the elements of which it was composed gradually disorganizing and commingling with the surrounding atmosphere.

We take a lump of coal, and lay it upon the fire. It begins to burn, and sends forth flame, heat, and smoke. These disappear when the coal has burned away, and nothing visibly remains, except the ashes: yet it is not wise to draw hasty conclusions; for, if we take a small lump of that same coal, and break it into fine pieces, and with these fill the bowl of a common clay pipe, covering the bowl with stiff clay, and then insert it into the fire, in a short time a little wreath of smoke-like matter will be seen to issue from the stem; if to which a light is applied, it will immediately ignite and burn with a clear flame. Thus the coal on the fire, though disappearing to the eye, does not cease to exist, but merely changes its form, and in that change produces that which blesses and cheers millions of human beings by almost turning night into day. Nor does the gas itself cease to exist, but merely loses

its distinctive character, like the candle, and becomes mixed up with the surrounding matter.

If we step into one of the time-hallowed sanctuaries of the dead in this land, we tread on the restingplace of the bodies of thousands. But how few ask themselves the question—"Where are the bodies that have found a restingplace here?" In some such graveyards there have been buried corpses sufficient to raise them as high—aye, higher than the lofty spires which crown the ancient edifices. Even the wood used in the coffins would give them a remarkable elevation; yet, strange to say, the surface is not a foot higher than when the first sod was turned over to form a bed for the bones of the first being that ever rested within their bounds. Where are the dead gone? Not annihilated; for He who cannot lie has said he will yet call them together as resurrected beings, to be rewarded "according to the deeds done in the body." Not annihilated? No; for the elements of which they were composed still exist, and will continue to exist, all reason, experience, and revelation combining to enforce the declaration.

These few illustrations, drawn from familiar objects, are but a very few, compared with the great mass of evidence that could be produced to prove the indestructibility of the elements, which an Apostle of old informs us shall "melt with fervent heat," but nowhere informs us shall be annihilated; and, by the axiom before quoted, if they can have no end, they could not have had a beginning, or, in the language of inspired Joseph, "are eternal."

These illustrations have all been of disorganising. We will, therefore, conclude by introducing one of organizing, though it more properly belongs to a subsequent article.

Step on board a sea-bound bark, and spread your sails to the breeze. She bounds cheerily over the waters, and gallantly speeds her way from zone to zone. Southward through the broad Atlantic she winds her way, till she rounds the southern extremity of "the everlasting hills," amid the wild raging storms which lash that inhospitable region. On, on through the South Pacific! Favouring gales speak joy to the hardy toilworn mariners, and beauteous isles spring out of the liquid plain. But hark! a sound! The look-out shouts, "Breakers ahead!" and a long line of broken and foam-capped waves verifies his cry. Out goes the line, and soundings are taken: it may be a hundred fathoms water. The ship's boats pull gently to the dreaded spot, and in an opening of the surf they can securely examine the cause of the strange phenomenon. It is a *coral reef*—the embryo of a future island; and the tiny labourers are working by millions at the future home of plant and animal. A perpendicular wall of rock rises from the ocean's bed, solid and substantial, ever increasing in form and magnitude, destined at no very distant day to become what many of its predecessors already are—homes and haunts for life of a hundred forms. Whence comes the material of which that rock is formed? Man, with all his boasted power, is unable to make or create a solid rock out of water, or any other combination of elements, like that which the tiny coral insect has to work upon. Yet here are elements skilfully combined and elaborately organized by one of the least of God's creations.

Say, O men of wisdom, if the earth is formed from nothing, of what is the coral island formed? Or do you assign to the coral the power of calling element into existence, as well as organizing it? Or can you not perceive the mind of the Master Architect, in his humble labourer? Is it not more reasonable to believe, on the evidence of reason, science, and revelation, that matter is eternal, though its organized forms may not be so, and that the God of nature has worked and still works by natural laws, than that element had a beginning, and may yet be annihilated, in opposition to reason, science and revelation?

S.

One of the neatest replies ever heard in a legislative body, or anywhere else, was lately made by Mr. Tilson, of Rockland, Me. A member had replied to something Mr. Tilson said, and, pausing a moment, inquired if he saw the thread of argument. "Mr. Speaker," said he, "in answer to the gentleman, I would say, I hear the humming of the wheel, but I cannot see any thread."

BODILY AFFLICTIONS AND THE GIFT OF HEALING.

BY ELDER G. C. FERGUSON.

The 14th and 15th verses of the 5th chapter of James form a sample of the beautiful simplicity of Gospel ordinances. "Is any sick among you, let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

What a boon is here promised to the Saints! and how simple the means of obtaining it! It seems to be necessary to the fulfilling of God's purposes, as touching us, that we should begin our career in this world in utter ignorance of all the conditions of our existence. We have everything to learn, much to lead us astray, and many obstacles to amuse, discourage, and prevent us from carrying out correct principles, even when we obtain a knowledge of them. In short, we realize continually that "Man is born unto trouble as the sparks fly upward." Under such circumstances, how comforting that the Saints can say, in the words of David, "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases." But if we look at this general promise in its absolute sense only, and expect its fulfilment at all times and under all circumstances upon the simple condition of faith, we shall run into error and experience many disappointments.

There are times when the Lord, for reasons of his own, will not grant our prayers for deliverance. Jesus himself was "a man of sorrows and acquainted with grief,"—"stricken, smitten of God, and afflicted. But he was wounded for our transgressions." Job's cup of anguish was not removed from him until he had drained it to the dregs. Paul had to leave Trophimus sick at Miletum. Paul, speaking of himself, says, "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee, for my strength is made in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." There are many other instances where servants and Saints of God were not delivered, although the righteousness and faith of the parties were both unquestioned and unquestionable.

Were I to mention afflictions sent upon God's people as chastisements for sluggishness, carelessness, and wickedness, it would fill a volume. One singular instance may be mentioned. Paul, in his 1st Epistle to the Corinthian Saints, accuses them of eating and drinking the Lord's supper unworthily, and says, "For this cause many are weak and sickly among you, and many sleep."

But, besides all this, we may be culpably negligent of the laws of health; or our position in life, or events which we cannot at the time control, may bring us into circumstances both inimical to sound health and contrariant to our recovery from disease. Thus, a man who has obeyed the first principles of the Gospel may be unclean in his house and person. He may be imprudent in eating and drinking. He may use abominations, such as snuff, tobacco, &c., that were never intended by the Creator for man at all. (See Word of Wisdom, and Doc. and Cov., sec. 81st.) His poverty may compel him to live in a close, unhealthy neighbourhood, or perchance to work in a confined position, and breathe the tainted air of an unventilated workshop; or, on the other hand, it may expose him ill fed and ill clad, to the inclemency of the weather. His bodily powers may languish for want of sufficient exercise, or they may sink under the oppression of too much; while the food which he can obtain is not only frequently insufficient in quantity, but adulterated and unwholesome in quality. Now, to expect that "the prayer of faith" will always "save the sick," while such means of producing and perpetuating sickness are in operation among us, is simply to regard the Gospel as a great iron horse, on which we may ride roughshod over nature, and set the

immutable laws of the universe at defiance. But it is not so. Our heavenly Father does insist, even in the Gospel, upon our respecting the laws of nature. Indeed, we gather from the writings of a latter-day Apostle of Jesus that the laws of nature are the fixed rules which the Holy Spirit observes in its operations upon all substances, animate and inanimate. And we may also say that the laws of the Gospel are the fixed rules and ordinances which God, through Jesus Christ, requires us to observe, for such as the following reasons: First, lest through our being brought into contact with the seen and unseen powers of darkness, we might wander so far from physical and moral rectitude, that God's stern and unbending justice would cause him to turn us over to destruction, both temporal and eternal, and thus defeat his purpose of making us perfect through sufferings. Second, that a Redeemer from the fall being provided, we might, partly by the exercise of our natural faculties, but chiefly under the training of inspired men bearing God's authority and Priesthood, gradually make our course in all things so consonant with the laws of the Holy Spirit and the requirements of Divine justice, that these principles, so far from proving detrimental and destructive, would be our blessing in this life, and in the next become our surest guarantee for endless glory and continually-progressive advancement.

Again: Sometimes we may fail of receiving the blessing, because we do not struggle for it with sufficient earnestness. Now, although the Lord has said of believers, (Mark xvi.) "They shall lay hands on the sick, and they shall recover," we may apply a passage from Ezekiel which has immediate reference to the manifestation of God's power in another way:—"Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." God's servants have sometimes been placed in positions where the manifestation of the gift of healing seemed absolutely necessary to their getting along; and this has caused them to wrestle for the blessing with a fervour which has brought it down, when, perhaps, under easier circumstances, they would not have received it. An instance of this kind is recorded on the 14th page of "The Italian Mission;" and another, of Elijah and the widow's son. (1 Kings xvii.) In the great majority of cases, recovery is obtainable by means of the ordinance, always providing that transgressions, moral and physical, are repented of, and that the parties have faith. In some cases relief is obtained instantaneously; in others, gradually; and thus, notwithstanding the assertion of pompous, but powerless godliness, that these things are done away, we testify that the gift of healing is in the Church of Christ now, and thousands of us know it by actual experience of the fact.

HISTORY OF JOSEPH SMITH.

(*Continued from page 72.*)

[September, 1843.]

Wednesday, 6th. I went to the Recorder's about half-past six, a.m., and found him in bed.

Held Mayor's Court on the case, "City *versus* Joseph Owen."

"Meeting convened pursuant to adjournment. The former chairman not being present,

Edson Whitney, Esq., was called to the chair, and the meeting being organized, the following preamble and resolutions were submitted by the committee, and unanimously adopted:—

PREAMBLE AND RESOLUTIONS.

This meeting having convened for the purpose of taking under advisement a subject of vital importance not only to this county, but to all the surrounding counties, regret that we are necessarily and irresistibly forced to the conclusion that a certain class of people have obtruded themselves upon us, calling themselves Mormons, or Latter-day Saints, and under the sacred garb of Christianity, assumed, as we honestly believe, that

they may the more easily, under such a cloak, perpetrate the most lawless and diabolical deeds that have ever, in any age of the world, disgraced the human species.

In evidence of the above charge, we find them yielding implicit obedience to the ostensible head and founder of this sect, who is a pretended Prophet of the Lord, and under this Heaven-daring assumption claiming to set aside, by his vile and blasphemous lies, all those moral and religious institutions which have been established by the Bible, and which have in all ages been cherished by men as the only means of maintaining those social blessings which are so indispensably necessary for our happiness.

We believe that such an individual, regardless as he must be of his obligations to God, and at the same time entertaining the most absolute contempt for the laws of man, cannot fail to become a most dangerous character, especially when he shall have been able to place himself at the head of a numerous horde, either equally reckless and unprincipled as himself, or else made his pliant tools by the most absurd credulity that has astonished the world since its foundation.

In the opinion of this meeting, a crisis has arrived, when many of the evils to be expected from a state of things so threatening have transpired. We feel convinced that circumstances have even now occurred which prove to us most conclusively that Joseph Smith, the false Prophet before alluded to, has evinced, in many instances, a most shameless disregard for all the forms and restraints of law, by boldly and presumptuously calling in question the acts of certain officers, who had fearlessly discharged the duties absolutely imposed upon them by the laws, particularly when they have come in contact with his own sordid and selfish interests.

He has been heard to threaten—nay, he *has* committed violence upon the person of an officer, because that officer dared honestly to do his duty according to law.

He has caused his City Council to pass laws contrary to the laws of the State, and subversive of the rights of citizens of this State.

Citizens have been arrested, tried, and punished for breaches of those mock laws, from time to time, in such manner that they have been compelled to the humiliating necessity of seeking an asylum elsewhere, in order to escape the tyranny and oppression of this modern Caligula.

He has caused the writ of Habeas Corpus to be issued by the Municipal Court of the city of Nauvoo, in a case not provided for in the charter of that city, and indeed contrary to the letter of that instrument; and, himself a prisoner, arrested under grave charges made by a neighbouring State, brought before said court, tried, and acquitted; thereby securing his own rescue from the custody of the law.

Citizens from the adjoining counties have been denied the right to regain property stolen and taken to Nauvoo, even after they have discovered both the thief and the property; and themselves, under the most frivolous pretences, arrested, fined, and other property rifled from them, to satisfy the mock judgments and costs of his cormorant officers.

Persons upon whom stolen property has been found in the city of Nauvoo, have been brought before this religio-political chief; and he, in the capacity of Mayor of the city, has refused to convict, where the cases have been most clear and palpable.

We have had men of the most vicious and abominable habits imposed upon us to fill our most important county offices, by his dictum, in order, as we verily believe, that he may the more certainly control our destinies, and render himself, through the instrumentality of these base creatures of his ill-directed power, as absolutely a despot over the citizens of this county as he now is over the serfs of his own servile clan.

And, to crown all, he claims to merge all religion, all law, and both moral and political justice, in the knavish pretension that he receives fresh from heaven divine instructions in all matters pertaining to these things; thereby making his own depraved will the rule by which he would have all men governed.

He has caused large bodies of his ragamuffin soldiery to arm themselves, and turn out in pursuit of officers legally authorized to arrest himself; he being charged with high crimes and misdemeanours committed in the State of Missouri, and those officers arrested by the vilest hypocrisy, and placed in duress, that he might enable himself to march triumphantly into Nauvoo, and bid defiance to the laws of the land.

In view of the above grievances, this meeting feel that it is their bounden duty to resist, by every laudable means, all such unwarrantable attacks upon their liberties. Therefore—

Resolved, 1st. That inasmuch as we honestly believe that the combination of people calling themselves Mormons, or Latter-day Saints, have given strong indications, in their recent movements, that they are unwilling to submit to the ordinary restraints of law, we are therefore forced to the conclusion that the time is not far distant when the citizens of this country will be compelled to assert their rights in some way.

Resolved, 2nd. That while we would deprecate anything like lawless violence, without justifiable cause, yet we pledge ourselves in the most solemn manner to resist all the wrongs which may be hereafter attempted to be imposed on this community by the Mormons, to the utmost of our ability,—peaceably, if we can, but forcibly, if we must.

Resolved, 3rd. That in the event of our being forced into a collision with that people, we pledge ourselves that we will stand by and support each other in every emergency up to the death.

Resolved, 4th. That we believe that it is also the interest of our friends in the neighbouring counties and also the neighbouring States to begin to take a firm and decided stand against the high pretensions and base designs of this latter-day would-be Mahomet.

Resolved, 5th. That provided we must necessarily, for the wellbeing of this community, the protection of our dearest rights, and the preservation of our excellent institutions, adopt measures to humble the pride and arrogance of that audacious despot; we therefore call upon all good and honest men, without distinction of party or place, to come to the rescue.

Resolved, 6th. That we pledge ourselves in the most determined manner that if the authorities of the State of Missouri shall make another demand for the body of Joseph Smith, and our Governor shall issue another warrant to stand ready at all times to serve the officer into whose hands such warrant may come, as a *posse*, in order that it may not be said of us, in future, that the most outrageous culprits have been suffered 'to go unwhipped of justice.'

Resolved, 7th. That a corresponding committee be appointed to communicate with the different parts of this county, and also with other counties; and we would also recommend to all surrounding counties to appoint like committees for the purpose of a mutual interchange of views in regard to the subjects embraced in these proceedings.

Resolved, 8th. That as it has been too common for several years past for politicians of both political parties, not only of this county, but likewise of the State, to go to Nauvoo and truckle to the heads of the Mormon clan for their influence, we pledge ourselves that we will not support any man of either party in future who shall thus debase himself.

Resolved, 9th. That if the Mormons carry out the threats they have made in regard to the lives of several of our citizens, we will, if failing to obtain speedy redress from the laws of the land, take summary and signal vengeance upon them as a people.

Resolved, 10th. That when the Government ceases to afford protection, the citizens of course fall back upon their original inherent right of self-defence.

In pursuance of the 7th resolution, the following gentlemen were appointed to act as a central corresponding committee at Carthage—namely, Captain R. F. Smith, Major T. B. Bartlet, H. T. Wilson, F. A. Worrell, and Walter Bagby.

On motion of Henry Stevens, it was ordered that committees, consisting of two persons, be appointed in each election precinct of this county, for the purpose of communicating with the central committee at Carthage; and that those two may add to their number at discretion.

On motion of Daniel Beaver, it was made the duty of the person whose name stands first on the list of each committee to act as chairman; and that all communications from the other committees, or from any other source, shall be added.

The following gentlemen were then appointed by the chair as committees in the several precincts, to wit:—

In *Green Plains*—Edson Whitney and Levi Williams.

Bear Creek—William White and Andrew Moore.

Chili—Stephen Owen and Arthur Morgan.

Augusta—William D. Abernethy and Alexander Oliver.

Saint Mary's—William Darnell and Daniel Beaver.

Fountain Green—Thomas Geddis and S. H. Tyler.

La Harpe—Jesse Gilmer and Charles Comstock.

Camp Creek—James Graham and Thomas Harris.

Appaneoce—John McCanley and John R. Atherton.

Montebello—Samuel Steel and Benjamin B. Carter.

Warsaw—Thomas E. Sharp and Mark Aldrich.

On motion of Levi Williams, Colonel Root, of McDonough County, was added to the central corresponding committee of Carthage.

On motion of Henry Newton, Esq.,

Resolved, That the central committee of correspondence act as a general committee of supervision; and, in case of a contingency occurring requiring aid, that they immediately call on the precinct committees and upon all others favourable to our cause to furnish such aid as the exigency of the case may require.

On the motion of Charles C. Stevens, the

following resolutions were unanimously adopted:—

Resolved, That the president of this meeting be requested to communicate with the Government of Missouri, and respectfully request him to make another demand upon the authorities of this State for the body of Joseph Smith, commonly called the Mormon Prophet; and in the event of a requisition and an order for his arrest and delivery to the proper officers of the State of Missouri, we offer our services to enforce said order, and pledge ourselves to sustain the supremacy of the laws at all hazards and under all circumstances.

Resolved, That a copy of the proceedings of this meeting be forwarded to the publisher of the *Warsaw Message*, *Quincy Whig*, and *Quincy Herald*, for publication, with a request to them to add a note, soliciting all editors friendly to our cause in this State, Missouri, and Iowa Territory, to copy.

It was then moved and seconded, That this meeting adjourn, subject to the call of the central corresponding committee.

EDSON WHITNEY, Chairman.

W. D. ABERNATHY, Secretary.

Editors throughout Illinois, Missouri, Iowa Territory, friendly to the Anti-Mormon cause, are requested to publish the proceedings, in to-day's paper, of a meeting held at Carthage on the 6th instant."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 11, 1860.

PROSPECTIVE VIEW OF EMIGRATION.—In our last we took a retrospective view of emigration. In that review of the past we saw that the emigrations of the Saints from these lands to Zion during the last four years have not been upon such extensive operations as they were in the spring of 1857 and during previous years, when the Saints gathered by thousands. The chief causes were seen to be the former gigantic operations of the Perpetual Emigrating Fund Company and the temporary suspension of its operations, in consequence thereof, with the peculiar circumstances of the Church, brought about by the course of God's purposes and the Utah Expedition. We saw that out of these grew secondary causes, such as the suspension of emigration operations for a period, the cutting off of the opportunities of the Saints in Zion to help their relations and friends and their brethren and sisters in Christ to gather with them; and thus that everything tended to throw the Saints in this Mission upon self-exertions and self-efforts. Let us now take a prospective view with particular reference to the gathering of the Saints.

"What is the appearance of the prospective view?" "Is the view favourable or unfavourable? Is it full of hopes—bright hopes for the gathering and salvation of the Saints?" we can ready imagine to be the exclamation of the anxious homeward-bound Saints. "Does the future bring hopes of *my* emigration, and prospects of *my* speedy deliverance from Babylon, and *my* welcome to the bosom of the Church in Zion, and to the hearts and arms of my kindred and friends, and my brethren and sisters in Christ who have gone before?" Such questions we may also imagine to come from the tongues of thousands of the faithful Zion-bound, and from longing hearts who have yearned during many years to be gathered with the people of God, and often prayed to the Father of Saints that he would deliver them from Babylon, and let their eyes see Zion. Aye, we can even imagine that some of them have almost grown heart-sick with "hope deferred," and many ready to exclaim, "When, O when will the Father of the Saints and the Friend of the poor come to my help and open the way for my deliverance?"

We can reply to the Saints with hopefulness. To us the prospects of the future concerning the welfare of Zion, the increase of the Church, and the gathering of the Saints seem propitious, and to afford grounds for plentiful hopes, and room for many prophecies of much good and success concerning Israel and the work of God. It is true that dark clouds are hanging over the nations, and especially the United States, and that the prospects of the wicked and ungodly are frowning; but that will not make the prospects of the faithful and the diligent and the ready among the Saints less bright and cheering. Let us give to our readers some of the reasons and grounds of our hopefulness.

In the first place, we should notice our faith and trust in God, and our experience and the experience of the whole Church from the beginning, that the Saints can trust in him, and that their faith in him cannot be too great, when it answers to his wisdom and purposes. God will make all things work together for the good of his people, the success of his cause, and the gathering of Israel. We know that he will be sufficient for the Saints when they are truly faithful, and that he will make them equal to their work, and strong enough for their day, shower opportunities around them, and open the way in which he would have them tread. We know that he will gather and redeem his people and build up his kingdom. These considerations, then, make the grounds for the future prospect broad, and that prospect itself cheering. We do not envy the person who cannot take this view.

In the second place may be noticed a very significant fact. The Church has just passed through a day of trial; and Zion, who shall be "fair as the moon, clear as the sun, and terrible as an army with banners," now again puts forth her fair head from behind the dark cloud that hid her from all but the eyes of faith. This day of trial even began before the period of the Utah Expedition; for there was famine, &c., and the cloud was gathering even before the prospects of another invasion of the homes of the Saints "loomed in the distance;" and, to prepare the people for its bursting, the great reformation took place. This Mission has also had its day of trial; a cloud has rested upon it, and the emigrations of the Saints from these lands were suspended. Perhaps some one will exclaim—"But that says nothing to the point!—that argues nothing favourably for the future! Surely these facts make the prospect dark, and the fact that the Perpetual Emigration Fund Company's operations and the various helps from Zion were suspended, and emigration itself stopped, seems to argue unfavourably for the gathering of the Saints now in this Mission." Thus it may seem to the short-sighted and the unbelieving, but not so to the spiritual-minded, the discerning, and the man of faith. All these facts referred to argue much for the future; and, indeed, the entire experience of the whole Church for the last four years is full of good indications. Now, to bear this view out, the Saints have only to run through the history of the Church from the time that Joseph organized it by the command of God. What does that history show? Does it not show that after a day of trial there has invariably come a day of opportunities, and that after a cloud there has burst forth a more glorious sun, making a brighter day. Indeed, even the day of trial has been a day of opportunities, though not one of reward; and even when the face of Providence has been behind the cloud, it has possessed for the Saints a smiling face, bespeaking much hope for the future. Thus the day of trial and the cloud in every way speak well for the righteous, for all things and all days shall work together for good to those that love the Lord. While, on the other hand, cannot our readers find, in the history of this Church, how, when the sun has shone brightest, a cloud has been near?—how, while the Saints stood looking at an easy path, difficulties have sprung up? Are we not right, then, in saying that all these facts and considerations speak well for the future?

In the third place may be noticed a fact not less significant than any named, and that is the fact that the Saints have nobly borne their day of trial. This is true both of the Saints in Zion and those in this Mission; and we are persuaded that the Father of Saints never yearned towards his people more than now—never loved them better, nor approbated them more; and never was he more ready to pour out blessings upon them.

After this might be named the fact that the day to favour Zion is come, and that her course is upward, her growth rapid, her prosperity great, and her opportunities many. This will tell upon the work of God in a general sense and in all its branches, and in nothing more than in the gatherings of the Saints.

Then might be noticed the fact that in this Mission there are thousands of Saints who have been in an ungathered state long enough, and that the time has come for them to go home. With this should be coupled the fact that they have passed their days of trial and been summered and wintered in these lands, and that by their faithfulness and works they have become worthy of the blessing of gathering to Zion. Moreover, from these and other considerations concerning not only the Church, but also the movements and passing events among the nations, and the dark cloud hanging over them, we are firmly persuaded that the Lord will soon take the Saints *now* in these lands who have been in the Church many years home to Zion. All that is required of them is that they do their part, and the Lord will not fail in his, nor will they lack opportunities.

Now, for the comfort of some of our over-practical brethren, let us add a few reasons of emigration prospects that will appear more solid to their minds.

Well, then, in the first place, the Saints, having been thrown entirely upon their self-exertions and self-efforts, will accomplish much towards their emigrations, and, knowing by various kinds of experience and proof how much they can do, will do as much as they can. To this may be added the fact that they are now vigorously labouring for their emigration, and that during the coming years they will doubtless do more for that object than they have done in the past two years.

After this should come the fact that there are many of them who have already saved and laid up nearly enough, and who will in another year or two complete the required sum to take them through. This, though it has not told this year to their actual emigration, will in the coming seasons. To this may be added another simple, though very significant fact,—namely, that every deposit and every penny appropriated to that end will increase the available means for their emigration. Indeed, the foundation being thus laid, it will seem wonderful to those who are diligently and economically working out their deliverance how fast their means will now accumulate, and how soon the amounts to their credit will run up, if they continue to add, but take nothing away. Even were there no special Providence to rely upon, and no friends and relations and brethren in Zion, and no great hearts there yearning towards the Saints in these lands, and no Prophets and Shepherds to care for the ungathered sheep of the fold, even then, in the very nature of things, the Saints in this Mission would in a few years emancipate themselves, did they continue to put forth such efforts for their emigration as they have been doing for the last two years towards that object and the cause of God generally.

Then to sum up: There is every appearance of the Saints in Zion growing prosperous and wealthy. Have not the Saints in this Mission thousands of relations, friends, and those who have gone from these lands to Zion? If Providence smile upon them, will they not put forth a strong helping hand for their relations and

friends and brethren and sisters in Christ, who are longing and praying to come to them in Zion? Indeed, will not the whole territory of Saints yearn towards the ungathered faithful, and put forth, when in prosperity, a strong helping hand? And will not our American brethren and sisters be among the foremost? These questions the past has satisfactorily answered, and answered with matter far more substantial than words. Seeing that there has been a suspension in emigration operations, and not many gathered during the last few years, will not the Divine Mover of the gathering, with Joseph and the Saints behind the vail, and Brigham, and the Elders, and all the Saints on earth, desire to see some large emigrations again? Do not all things, then, seem to tend favourably and unitedly towards the gathering of the faithful during the coming seasons?

We will leave our readers to more fully answer these questions, and to the future to realize this prospective view.

APPOINTMENTS—NECESSITY OF FILLING THEM.

BY ELDER JOSEPH SILVER.

It is frequently the case, and is almost become general for the Elders, who have assigned to them extensive fields of labour, to make appointments; which, indeed, is very necessary, as by so doing they give the Saints and others, who wish to learn something concerning the great work of God recommenced upon earth, an opportunity of meeting together at stated times, when Saints are favoured with the privilege of being counselled and instructed in the things pertaining to their high and holy callings.

During the interval of meetings, they, no doubt, seriously think over the ideas and arguments used in support of the principles propounded, as well as the counsels and exhortations given, not forgetting to apply all that is necessary to themselves.

Saints accustomed to reflect on what they hear are very likely to become intelligent on things belonging to the kingdom of God; but the reverse is the case with those who do not think as well as hear. Some, not very conversant with the principles of the Gospel, try to excuse themselves on the ground of their memories not being very good. Persons advanced in years might with propriety plead such an excuse; as, in some instances, their intellects become impaired as they draw near their earthly dissolution. Such, however, is not the case with younger individuals, when in possession of sound health. Let such set their thinking powers to work, and they will have little cause to find fault with memory, and the word preached will profit them.

If the Saints would attend meetings with a determination to get good, good would certainly be the result; and if the Elders would make appointments with the idea of imparting intelligence to their audiences, the Spirit of God would on every occasion aid them to do so, and fasten conviction on the minds of their hearers.

When appointments are made, those making them should on no pretence whatever (save in the case of sickness,) fail to fulfil them, either in person or by substitute; otherwise, they will lose the confidence of the people. If the Elders, with the Priesthood in general, are punctual in filling their appointments, and in performing all their duties with credit to themselves, to the Saints, and to the cause in which they are engaged, the exertions and efforts of their opponents will prove altogether futile, and the great work of God, (although its officers may have to contend against innumerable difficulties,) will overcome and ride triumphantly over all the obstacles that the enemies of truth may strew in their path. And what a satisfaction it would be to an Elder of the Church, on his retiring from the ministry in these lands, to gather

with the people of God to Zion, to feel and know that he had never wilfully neglected any known duty, nor failed to fulfil any given promise, nor purposely omitted to fill any appointment, but had all the time laboured assiduously for the spiritual and temporal welfare of the Saints, and the salvation of the honest in in heart. Such a minister must leave the shores of Babylon possessing the confidence and having the benefit of the prayers of all the Saints among whom he has laboured, as well as the approbation and blessing of the Priesthood over him; and if he is careful to retain the same feeling and spirit of obedience, he is almost bound to arrive in safety at his much-desired home—the present gathering-place of the Saints.

EVIL SPEAKING.

From the "Deseret News."

There is frequently a great deal of carelessness, or perhaps, more properly speaking, recklessness, manifested by many in speaking about their neighbours and in canvassing their characters. Something or other will occasionally occur in conversation that will call the name of some brother or sister into notice; and no sooner is the name mentioned than an opinion is uttered respecting them; their merits and faults are all reviewed, an estimate of their character formed, and, whether correct or not, a decision pronounced in accordance therewith. Among this people such a mode of procedure is productive of evil results. A man's character and standing among his brethren is more precious, and ought to be more highly valued, than gold or silver, or any earthly riches. Whoever speaks lightly or accusingly of it, and in a way to injure his good name, wounds him in a vital part: they do him an injury that cannot easily be remedied.

In the world, the man that is saving, and successful in accumulating property and means, expects to bequeath such to his children. With many of them wealth is looked upon as possessing more importance than anything else, and as being absolutely necessary to obtain a respectable standing in society. Its acquisition is therefore an object. But with us it is different. We might have been a wealthy people, had we been permitted to dwell in peace; but we have not been, and consequently we are poor. That which we have to-day, we know not what combination of circumstances may deprive us of to-morrow. We cannot calculate with any certainty on leaving property and any amount of worldly substance to our children. But if we have a good name—if our character be irreproachable and unspotted, we can bequeath that to them as a precious inheritance, of which they and their children after them will be eternally proud.

Our good name and character with us, therefore, ought to be sacred and estimated at priceless value. Property is but a matter of secondary importance: it is perishable. The man that robs his brother of it takes that which can easily be replaced; but if he rob him of his good name—assail his character, he does him an injury that is felt sometimes for years. Of course, the faithful man will outlive such injuries: his character will eventually shine out bright and unspotted. But how severe the trial to which he is thus unnecessarily subjected by the thoughtlessness (to call it by no worse a name) of him or them who ought to cheer and build him up! Even if a man should have faults—should do wrong, it certainly does not comport with the dignity and profession of a Saint to publicly parade them. Those who have a disposition of this kind should remember that they themselves are not faultless; and if they seek to correct their own failings, it will so occupy their time, that they will have no leisure to pay attention to those of others.

Many who have fallen into this habit to which we allude do not seem to be aware of the evil consequences attending their indulgence in it. They have let their tongues run unbridled so long, that they have lost all perception of the enormity of such a course. They would recoil at the thought of doing their brother a great injury or wrong; yet they think it no harm to indulge in gossip about his peculiarities, which in some instances results in grievous harm to him, and grieves the Spirit of the Lord, and causes it to decrease within them. Others consider it a positive merit to speak their minds freely and unreservedly about their brethren under all circumstances. In their opinion, they would be doing very wrong

to have a feeling in their heart and not give it utterance: right or wrong, they must blurt it out. So sensitive are they lest they should conceal anything, that they will not even repress wrong feelings that may spring up in their hearts, much less control their tongues. The words of such are like daggers, piercing and lacerating wherever they fall.

We must learn to guard our tongues and never give utterance to a word that would detract in the least from our brother or sister's character. If they should have faults, and we be aware of them, there is a proper course to be taken to have them corrected, without telling it to everybody but the one most interested. If it should be necessary to speak about them, we should say naught that we would be ashamed for them to hear, if they were within earshot. By strictly adhering to a course of this kind, confidence will grow and increase to an unprecedented extent, and the infliction of much pain be avoided.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 78.)

(From Rivero and Von Tschudi's "*Peruvian Antiquities*," translated from the original Spanish by Dr. Hawks, and published in New York in 1854.)

"Like the Jews, the Indians offer their first-fruits; they keep their new moons, and the feast of expiations at the end of September, or in the beginning of October; they divide the year into four seasons, corresponding with the Jewish festivals. According to Charlevoix and Long, the brother of a deceased husband receives his widow into his house as a guest, and after a suitable time considers her as a legitimate consort. In some parts of North America circumcision is practised, and of this Acosta and Lopez de Gomara make mention. There is also much analogy between the Hebrews and Indians in that which concerns various rites and customs, such as the ceremonies of purification, the use of the bath, the ointment of bear's grease, fasting, and the manner of prayer. The Indians likewise abstain from the blood of animals, as also from fish without scales; they consider divers quadrupeds unclean, as also certain birds and reptiles, and they are accustomed to offer as an holocaust the firstlings of the flock. Acosta and Emanuel de Meraer relate that various nations allow matrimony with those only of their own tribe or lineage, this being, in their view, a striking characteristic, very remarkable, and of much weight. But that which most tends to fortify the opinion as to the Hebrew origin of the American tribes, is a species of ark, seemingly like that of the Old Testament: this the Indians take with them to war; it is never permitted to touch the ground, but rests upon stones or pieces of wood; it being deemed sacrilegious and unlawful to open it or look into it. The American priests scrupulously guard their sanctuary, and the High Priest carries on his breast a white shell adorned with precious stones, which recalls the *Urim* of the Jewish High Priest; of whom we are also reminded by a band of white plumes on his forehead. . . . The Mexicans . . used hieroglyphics painted on paper, or graved on stone. . . . The indefatigable zeal of some among the learned has sought to find an explanation of the hieroglyphics; and it is not improbable that what is desired might be attained, if we had these characters in greater abundance; but the immense collection of Mexican writings was destroyed almost entirely by the fanaticism of the Spanish conquerors, and particularly of the Dominican friars who accompanied them, so that nothing has been saved but a few isolated fragments. . . . The hieroglyphics of the Mexicans were very distinct, and graved on stone or metal. In Southern Peru there has not yet been discovered any vestige of hieroglyphics painted on paper; but, according to the observations of Don Mariano da Rivero, at the distance of eight leagues north of Arequipa there exist a multitude of engravings on granite, which represent figures of animals, flowers, and fortifications, and which doubtless tell the story of events anterior to the dynasty of the Incas. In the province of Castro-Vireyna, in the town of Husytara, there is found, in the ruins of a large edifice, of similar construction to the celebrated palace of Huanuco, a mass of granite sixty square yards in size, with coarse engravings like those last mentioned near Arequipa. None of the most trustworthy historians allude to these inscriptions of representations, or give the smallest direct information concerning the Peruvian hieroglyphics, from which it may plainly be inferred that in the times of the Incas there was no know-

ledge of the art of writing in characters, and that all these sculptures are the remains of a very remote antiquity. . . . In many parts of Peru, chiefly in situations greatly elevated above the level of the sea, are vestiges of inscriptions very much obliterated by time. . . . In the last century, a European missionary among the Panos, who dwell on the banks of the Ucayali, found, in the pampas of Sacramento, manuscripts, on a species of paper made of the leaf of the plantain, with hieroglyphics joined together as well as in simple characters, containing, according to the statements of the Indians, the history of the events of their ancestors. . . . The Peruvians knew of gold, silver, copper, tin, and quicksilver; but iron was completely unknown to them, although very abundant in their country. The gold, although it was among them the most esteemed metal, they possessed, according to the best calculations, in a quantity greater than any other. Upon comparing its abundance, in the time of the Incas, with the quantity which, in the space of three centuries, the Spaniards have been able to extract from the mines and rivers, it becomes certain that the Indians had a knowledge of veins of this precious material, which the conquerors and their descendants never succeeded in discovering; and we do not believe that it would be a hazardous prognostication to predict that the day will come when Peru will withdraw from her bosom the veil which now covers more wonderful riches than those which are offered at the present day in California. In the second half of the sixteenth century, in the short space of twenty-five years, the Spaniards exported from Peru to the mother country more than four hundred millions of ducats of gold and silver; and we may be well assured that nine-tenths of this quantity composed the mere booty taken by the conquerors. In this computation we leave out of view the immense masses of precious metals buried by the natives, to hide them from the avarice of the foreign invaders."

(From Priest's "*American Antiquities*," published in 1833.)

"One of the arts known to the builders of Babel was that of brick-making. This art was also known to the people who built the works in the West. The knowledge of copper was known to the people of the plains of Shinar; for Noah must have communicated it, as he lived an hundred and fifty years among them after the flood. Also copper was known to the antediluvians. Copper was also known to the authors of the western monuments. Iron was known to the antediluvians. It was also known to the ancients of the West. However, it is evident that very little iron was among them, as very few instances of its discovery in their works have occurred; and for this very reason, we draw a conclusion that they came to this country very soon after the dispersion, and brought with them such few articles of iron as have been found in their works in an oxydized state. . . . Gold ornaments are said to have been found in several tumuli. Silver, very well plated on copper, has been found in several mounds besides those at Circleville and Marietta. An ornament of copper was found in a stone mound near Chilicothe: it was a bracelet for the ancle or wrist. . . . On the shores of the Mississippi, some miles below Lake Pepin, on a fine plain, exists an artificial elevation of about four feet high, extending a full mile, in somewhat of a circular form. It is sufficiently capacious to have covered 5,000 men. Every angle of the breastwork is yet traceable, though much defaced by time. Here, it is likely, conflicting realms, as great as those of the ancient Greeks and Persians, decided the fate of ambitious monarchs. . . . Weapons of brass have been found in many parts of America, as in the Canadas, Florida, &c., with curiously sculptured stones, all of which go to prove that this country was once peopled with civilized, industrious nations, now traversed the greater part by savage hunters."

(To be continued.)

PASSING EVENTS.

GENERAL.—There was, on the 30th ult., another great riot in the Puseyite Church of St. George's-in-the-East, London: 3,000 persons were present; hassocks were thrown at the altar and cross, the cushions in the galleries were torn up and thrown into the aisle, Bibles and prayer books were flying about, and much damage was done: the police cleared the church. On the 16th inst., when in the middle of the Atlantic, (lat. 30° N., long. 36° W.,) the *Maria Auguste*, which arrived at Queenstown on Saturday, experienced a sudden and severe shock, and the vibration continued thirty seconds: it was evident to all on board that some great submarine convulsion was going on. A shock of earthquake has lately been felt at Valparaiso.

MEMORABILIA.

HIGHEST AFRICAN MOUNTAIN.—The highest point in Africa is Mount Hentet, of the Atlas cluster, whose snow-covered peak is 15,000 feet above the sea-level.

ENGLISH ECCLESIASTICAL DIVISIONS.—In England there are two ecclesiastical provinces or archbishoprics, each of which is divided into dioceses or bishoprics; each of these is subdivided into archdeaconries, these again into rural deaneries, and the latter into parishes and districts.

SODOR.—Sodor (a British diocesan seat) is the name of a village on the island of Icolmkill, one of the western isles of Scotland, also called Iona, where lie buried 48 Scottish kings, four Irish kings, eight Norwegian monarchs, one French monarch, and many Lords of the Isles.

MENTAL ARITHMETIC.—The rate per pound avoirdupois being given, the value of a hundredweight or a ton may be found as follows:—Reckon nine times as many shillings and four times as many pence as there are pence in the given price per pound, (112 pence being 9s. 4d.,) for the value of a hundredweight; and reckon shillings in the value of a hundredweight as so many pounds (sterling),—for every additional 4d. reckoning 6s. 8d. The value of a hundredweight being given, the rate per pound may be found by multiplying the shillings in the given value by 3, and dividing the product by 7.

RELATIVE HARDNESS OF MINERALS.—The following is a scale of the comparative hardness of ten minerals, which are so arranged that each will scratch the one preceding it, and can itself be scratched by all that follow it:—1, talc; 2, gypsum; 3, calcareous spar; 4, fluor spar; 5, apatite, or phosphate of lime; 6, feldspar; 7, quartz; 8, topaz; 9, corundum; 10, diamond. Thus, if the degree of hardness of any mineral be given as 6, it will be found equal to that of feldspar.

VARIETIES.

A POUND of alum will soften twenty gallons of water.

FECUNDITY OF FISH.—The roe of a herring contains 36,000 eggs; that of a carp or tench, 280,000; a small perch, 300,000; a large mackarel, 500,000; a large flounder 1,500,000; a cod, 9,000,000.

"WILLIAM, look up. Tell us who made you." William, who was considered a fool, screwing his face and looking somewhat bewildered, slowly answered—"Moses, I 'spose." "That will do. Now," said Counsellor Grey, addressing the court, "the witness says he s'poses Moses made him. This certainly is an intelligent answer—more than I thought him capable of giving; for it shows he has some faint knowledge of the Scriptures; but I admit it is not sufficient to admit his being sworn as a witness to give evidence." "Mr. Judge," said the fool, "may I ax the lawyer a question?" "Certainly," said the Judge,—"as many as you please." "Well, then, Mr. Lawyer, who do you think made *you*?" Counsellor Grey, imitating the witness, "Aaron, I suppose." After the mirth had subsided, the witness exclaimed—"Well, now, we do read in the Good Book that Aaron once made a calf; but who'd have thought the tarnal critter had got in here?"

CAUSE OF THE WAR OF 1812.—"The manner in which a pig caused the war of 1812 was as follows:—Two citizens of Providence, R.I., both of the Federal school of politics, chanced to quarrel. They were neighbours, and one of them owned a pig which had an inveterate propensity to perambulate in the garden of the other. The owner of the garden complained that his neighbour's pig-sty was insufficient to restrain the pig, and the neighbour insisted that the garden fences were not in good repair. One morning as the pig was taking his usual ramble, he was surprised in the very act of rooting up some valuable bulbous roots. This was "the last feather," and the owner of the garden instantly put the pig to death with a pitchfork. At the coming election, the owner of the garden was a candidate for the Legislature, and his neighbour, who, but for the quarrel, would have voted for him, voted for the Democratic candidate, who was elected by a majority of one. At the election of U. S. Senator, a Democrat was chosen by a majority of one; and when the question of war with England was before the Senate, it was declared by a majority of only one."—*Historical Magazine.*